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THE

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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

OCTOBER 1909

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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THE MISSIONARY LINK

VOL. XL. OCTOBER, 1909 No. 10

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

WE learn that "in British India only, in a population of nearly 232,000,000 of people, 218,416,826 are totally illiterate. The educational problem of the womanhood of India confronts us by facts even more startling. In British India 14,000,000 girls are of school-going age, and only 405,000 are under any instruction. Only one girl out of every 34 receiving even a primary education! And the rest growing up to motherhood without a word of learning or sympathy."

AN advanced thinker in India, *Pundit Moti Lal Nehru* of Allahabad, delivered an address at the recent Social conference held at Agra, urging his countrymen to *give up caste and the purdah,* "the ugliest blots on our Social system. These are the two evils which have dragged us down the social scale and made us the laughing stock of modern civilization. Early marriage suits the selfishness of men who attribute the evil solely to women, to whom they yield in matters relating to marriage. This I do not hesitate to stigmatize as the most ungenerous argument. I decline to follow any custom or usage of the Brahmins, however sanctified it may be by age or authority, if it comes in the way of my duties as a true Indian."

ORDERS have been sent to the North India Tract Society for Hindi books to be sent to British Guiana. Among them is the Commentary on Epistle to Philippians (Canon Hooper's). Recently a little company of Indian Christians went as missionaries to the Hindus in British Guiana.

AMONG the recent reforms for women in China is an edict making the education of girls compulsory. "Many associations of girls have been formed who pledge themselves, if they marry, to choose their own husbands instead of accepting those selected by their parents. Women are taking part in political discussions with increasing influence; for example, the young women of the Province of Che-Kiang opposed the plan of securing a loan in England to build an important railroad, and invested $100,000 in the stock of the Chinese company. Christian missionary institutions have done much to prepare for the new day, which is coming at last with surprisingly rapid progress."

SIR ROBERT HART has recently said, "that of his fifty years spent in China, during the first forty-five he felt as though he was in a close room with every door and window tightly shut, but the last five made him feel as one occupying a room with every window and door open, and the breezes sweeping through from every quarter of heaven. Mr. Mott compared the state of things in China when he visited it twelve years ago; then there were 200 miles of railway, now there are 4,000, and 4,000 miles more projected; then the telegraph-wire had gone to a few provinces, now there is a network of them all over China; then there were no modern post-offices outside the foreign legations, now there are 2,500."

FRIENDS of our Mary A. Merriman Orphanage in Cawnpore, India, will be interested to see its Superintendent, Miss Clara M. Beach, now in this country for her second well-earned furlough. This department of our work has developed rapidly, and we draw attention to Miss Norton's recital of a busy day on page 11 of this number.

A CHRISTIAN WIDOW AND HER SON.

IN EASTERN LANDS.

INDIA—FÄTEHPUR.

WIDOWHOOD IN INDIA.

By DR. MINA MACKENZIE.

ONE beautiful morning a few weeks ago, I received an invitation to accompany a Missionary lady on a visit to the Queen of Arsota. The first part of the journey, which only occupied a few hours, was made in a very comfortable railway carriage. At the station we were met by a spirited pony and road-cart that had been sent to convey us to the Palace.

In some places the road was very rough, the bridges, if such ever existed, having been swept away by the previous Summer's rain. This was soon forgotten however, and we were soothed by the waving fields of corn, the fragrance of the flowers, and the sweet music that came from the numberless little feathered creatures which crossed our path.

When we reached Arsota, the western sun was sinking low over a lofty mound or fort from which, we were told, an underground passage extended for ten miles to the city of Ghizapur. The reflected rays lit with glory the picturesque little lake which partly surrounded the Palace. Leaving the beauty and sunshine, we entered the grim iron gates standing partly open. On the left was a long row of carriage sheds and stables; near by an elephant was calmly munching his fodder. In front stood a low open court surrounded by a narrow veranda. Here cases requiring justice were heard. The Palace, on the right, was a curious brick building about twenty feet high, of no decided architecture; the owner having evidently added, plain prison-like wings, rounded towers or open courts here and there as caprice or necessity demanded. In front, at the top of a broad flight of steps, a dozen or more men lounged, guarding the entrance.

Passing by these and through a few dark rooms, we entered a small open court. Our guide pointed to a door on the opposite side. Through this and some more dark passages we passed and were glad once more to be in the open light and air. Across this open, unattractive space we were escorted to the guest rooms, and being a little weary with the journey, gladly sank into the waiting chairs which had been especially provided for us. The rooms were long, low and narrow, with walls at least two feet thick. The small windows were carefully guarded by closely set iron bars and screened by wooden doors and heavy padded curtains. The walls were curiously decorated

with Indian pictures mostly illustrating tales of their gods, and here and there intermixed with a few English faces. A pink floor-cloth, high English bed, a table and a few chairs completed the furniture. The outer room was only separated from the open veranda by low pillars and arches. It was covered by a white cloth and its walls were free from ornamentation. As shown by their half-English style of furniture, these rooms were especially prepared for us, and were not intended for the use of the ladies of the *zenana*.

The King of Arsota being dead, his brother was managing his estates during the minority of his nephew, a lad of ten years. He now occupied the most honorable part of the Palace.

Men were lounging everywhere about, but up to this time we did not see a single woman. In fact they might have been an unknown quantity for all the information these dark, gloomy walls gave of their presence.

The next day we were summoned by a servant to visit the widowed Queen in her apartments. Shall I ever forget that picture with its contrast to God's beautiful outer world? The hot tropical sun beat on the rude brick pavement of that little court. The few brass cooking and drinking vessels, and the chairs brought for us, were the only furniture in that dreary, homeless place. Small, dark rooms opened around, as if half reluctant to give or keep their awful secrets of suffering and wrong.

Ten women were arranged around this court in various attitudes, so that they might not lose an expression of our faces, for a white visitor was to them an unusual sight. At one end of the court and a little apart from the others sat a stern, hard-faced woman, with contempt and cruel jealousy written on every feature. This we learned was the poor Queen's mother. So far had the natural laws of love been replaced by cruel prejudice and custom, that she sat like an old tyrant, seeing that the rules of widowhood were enforced rather than seeking to alleviate their suffering.

A little apart and forming a bright picture in her richly colored silk and jewels of gold, silver and precious stones, sat a pretty young girl, the wife of the little prince who was but ten years of age.

The widowed queen drew near to us, and ere long in a low, sad voice, intended only for our ears, told us of her sufferings and the cruel restrictions that surrounded her. At her husband's death she had to retire to these humble apartments. She was given ten women guardians for her sole companions, many of whom were widows themselves and condemned to the same hard fate. Her hair was cut short. All her pretty clothing was taken away, and a coarse ugly cloth given her in its stead. She slept on the hard floor. She had but one meal a day of the coarsest food, and on festival days, of which there are several every month, no food at all. These and other things she told us, till our hearts were very sad.

Perhaps reading the sympathy in our looks, another poor widow, the sister of the late king, crept near to us and showed us the cruel ravages disease had made in one of her feet. We spoke to her tenderly of the Great Physician who not only heals the body but also the greater suffering and sin of the soul, and a visit a little later with relief for her suffering gave another opportunity of pointing her to the Saviour.

How they clung to us when we arose to go, and begged us to remember their lonely shut-in lives and return to them! They had heard of our medical work at Fätehpur and pleaded that we might open a Dispensary in their city, hoping, as they said, if we came there regularly, that they might see us sometimes. The acting *Rajah* or king also said if we would come, that he would gladly furnish us a conveyance back and forth to the station and a free building for our work. Medicines, however, require money. Which of the Master's loved ones would be willing to help with this?

This little picture of life in India only shows one widow, and she a wealthy woman, yet under the curse of the gods, despised in her own home and by her own mother, who could not touch her without defilement; but of the wrongs she suffers I have only told the least. There are others which would not bear the light of day. No wrong which womanhood has ever suffered, is too great to be heaped on her, and she must bear her guilt and shame as the penalty of her husband's death. From this cruel life the only freedom she can look for comes through death. Death which in her eyes may change her into a yet more insignificant and down-trodden creature. Then think, not only of this one sad life but of twenty-six million widows in India under nine years of age. From that vast army of babes can you not hear the cry of anguish and despair that ever ascends before the Father's throne, where their guardian angels do always behold His face? Will the God of Love not hasten the day of their deliverance! Does He not call on those in whom He lives and works to hasten to their rescue?

"Is not this the fast I have chosen, to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke." "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

CHINA—SHANGHAI.

NEW SCENES IN CHINA.

By Miss Mary J. Irvine.

"IN that day a man shall cast his idols of silver, and his idols of gold, which they made for himself to worship, to the moles and to the bats."

With what power these words came to me in recent visits to villages and towns, where the temples of idolatry have been converted into flourishing schools for boys. The spacious grounds about these temples, formerly used by the thronging crowds of worshippers on the first and fifteenth days of the moon, have been turned into drill-grounds for the pupils. The boys are seen daily practising in their new, unique Chinese uniforms. The old idol stands in the rear of the premises, like any other old piece of abandoned furniture.

I ask why this object is left there in such a neglected condition. The pupils reply, "We no longer worship idols; they cannot help us." The most conspicuous object that is seen by the stranger on entering the guest-hall is a row of medium-sized wooden rifles, lining both sides of the room. These have become the pride of the modern school-boy, for the ambition of everyone is to learn how to use this weapon, that he may honor his country. It can no longer be said of the Chinese youth that they possess no patriotism.

These things are real examples of what may be seen in all the towns and villages of the great district known as "east of the river," and we are sure all over China. In all these new schools for both boys and girls, the number of pupils who are glad to receive tracts and books are very great.

They too, are glad to have opportunity of searching more intelligently into the deep truths of Christianity. The intelligence of these young women who are reading our literature quite astonishes us. With hearts in full sympathy with all that they can learn from reading Christian books, how ready they are to accept Christ as their Saviour. With the example of their own native teacher before them daily, who recently took a firm stand for Christ, what a new joy has come into their lives. These conditions now existing in China, must inspire us all to pray more fervently, that the youth may "seek first the Kingdom of God and His righteousness."

How can we tell you of the warm welcome that has been given to us on this trip? The women everywhere are friendly, and among them how encouraging to find those who believe and receive Jesus as their personal Redeemer.

Such is Mrs. Ling, whose heart has been burdened for years, thirsting for something to give her help. Listening with fixed attention on the speaker, she exclaims: "That is why I am so burdened in life; my days are so weary. I lack nothing in temporal things in this life; I have besought my husband to go with me on a pilgrimage to Hangchow (one of the Meccas of China) to burn incense. He tells me to wait till the railroad is finished in a few months." This is the first time this woman has heard of Jesus. His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," find in her heart a ready response.

In another village we find Mrs. Ong, who had heard of our teaching some months ago, and had hoped for our coming again to her village. She listens to this Christian doctrine, in which no incense is needed, no selection of lucky days, no offerings for the dead, no going to the temples on the first and fifteenth days of the moon, and no propitiating of evil spirits when sickness comes to the family. With what joy she learns for herself, the reality of these things. It is all so wonderful to hear about Jesus, the "none other name under Heaven" whereby she may be saved. She decides to go with us to her country home some distance away, for her aged mother is there, whom she wishes to know that she has become a follower of Jesus. While we are there, it is all too evident that the Gospel has never been heard among the people. The old mother with many other relatives gather around us and listen with eagerness. One young man among the number who listens is educated. The women, after listening and learning, urge us to teach them how to pray to the God of Heaven. The Chinese pen and ink is immediately brought into requisition, and the scholar writes down what they have just been taught. "Lest we forget, after you have gone," they say.

How the heart of our Saviour must look with compassion, waiting to see of travail of His soul and be satisfied! Does not the heart of every Christian here on earth beat in

sympathy with His, for those who are waiting to be delivered from the powers of darkness?

Easter Sunday we have a prayer service in the morning in a tea-house in the village. A Christian man is the proprietor. What joy it gives us to unite in song and prayer with this man and his mother. The latter, we are delighted to learn, has broken off her opium habit since our last visit, and is rejoicing in her improved condition of health. She knows it is her prayer and faith in her newly-found Saviour that have accomplished such a deliverance for her. This family gives us an opening to visit a village and district where they have many heathen relatives. On the way, a voice is heard across the field in the distance, from a servant all out of breath, running towards us. He constrains us to go to the home of his employer. Here, by the wayside, a number of women crowd into the home. One has been a devout vegetarian, listens gladly, asks questions, and is pleased to receive our tracts, stating that the educated members of her family will read them.

Loo Ka Van is another village where the Gospel seed has been sown. A young Christian girl, who has been recently married to an Evangelist, has come to share with her husband in the evangelization of the district. During the five years that we had known her as a school-girl, she had shown a gentle and kind disposition. This same spirit endears her to the women who come to hear the Gospel in her home, and the position which she occupies for spreading light and Christian truth is most important.

I have had two visits in the homes of girls who were formerly pupils with us in the Bridgman Memorial School, but are married and can seldom come to Shanghai. One who has been out of school over two years married recently an Evangelist in a Methodist Mission. She was five and a half years in our school, and later went for two years into a Bible school in the M. E. Mission. The work is just beginning in her district and it is a splendid help to the progress of the Gospel to have there a young Christian to whom the women can come for sympathy and help, one who is not educated above her position. She has a most important place in the church.

I rejoice that so much inspiration and help has come to us afresh and in places most unexpected seed has sprung up. God is faithful. I feel that this is the time and now is our opportunity to make the Gospel of Christ our aim, for if the people now ready to be evangelized are not reached, we wonder what China's condition will be in the future. Will it be Christianity or some other religion that will be adopted?

PERSONALS.

Japan, Yokohama: Miss Loomis writes: Just before Commencement at 212 Bluff two of our younger teachers were married, one to an earnest and successful Evangelist and the other to a Christian man in the insurance business in Tokio. Another, a Chinese girl, has married one of the Government students from Peking, who is now in Waseda University, and who hopes soon to go to the University of Chicago to finish his education. Her sister Chin Chuch is engaged to a Y. M. C. A. secretary in Tokio and wants to be married in Pierson Chapel. Another teacher, Iida San, is engaged to a Christian worker in Mito, and my helper Oishi San is engaged to a student at Auburn Seminary.

The annual school re-union was held the day after Commencement. In the morning meeting, an address was made by a graduate of twenty-seven years standing, who is the wife of a physician in Skidyuaka. Another address was made by a graduate, now the head teacher in the Baptist School for Girls in Yokohama, who had spent two years in America. About twenty former pupils were present at this re-union, and all seemed to enjoy the day thoroughly.

Miss Florence Wells writes: A bright boarding pupil in our Junior Class died suddenly. Miss Crosby was praying with her a few hours before she passed away, and when some one said to her, 'O, Mitsu San, do you know that you are going soon to live with Jesus?" She was unable to answer, but nodded her head slightly and pointed to a motto card hanging on the wall which read "He careth for me." She was one of the eight girls who are taking advanced work in singing, and was the most proficient of the organ pupils. Being a scholarship girl we had hoped much for her help in teaching, after her graduation. But it is possible that by her death she has left a greater impression on our school. The Junior Class, to which she belonged, has been known among the girls as the "laughing class." Four of those twelve girls have not been baptized, but since O Mitsu San was "caught up into Heaven," I have been interested to see how eagerly and conscientiously they are studying God's Word, and four day pupils have expressed a desire to publicly confess Jesus Christ by baptism. At O Mitsu San's funeral the singing class sang "Face to Face with Christ my Saviour," a hymn the eight girls have sung together at the hospital and many times in school.

HOME NOTES.

TOWARD THE FIELD.

THIS month we bid God-speed to Miss Alice E. Wishart, returning to Allahabad, India, with renewed health after the illness which necessitated leaving the mission field. Those who have met her, realize the zeal with which she has pleaded the cause of our day-schools in Allahabad, and will be interested to learn that she succeeded in raising the amount needed to enlarge this important branch of our work for girls. It will be remembered that Miss Wishart emphasized the fact, that through schools more individuals can be reached at the same time than is possible in *Zenana* visiting, where a limited number of girls and young women are gathered for instruction. The short period of freedom in the life of an Indian girl is utilized in storing receptive minds with the rudiments of education, and those foundation truths on which noble characters are developed. How imperative that the golden moment be seized, whereby new generations may be instructed in the Way of Eternal Life.

Accompanying Miss Wishart is our fresh reinforcement, Miss Elizabeth J. McCunn, who is appointed for similar work in Jhansi. It is an added pleasure to realize the preparation Miss McCunn has had for this work in Trinidad, where for some years she labored with marked success among the Hindus, engaged in various pursuits in that tropical climate. The acquirement of the Indian languages gives her vantage ground on her arrival in Jhansi, and we anticipate a powerful advance in our work among the women and girls in that populous city.

A new impetus is given to work in the foreign field when we realize that missionaries of the present day are all called to be leaders, shaping new world conditions and modifying those already existing.

"The problem why certain men and women come to eminence and why others with apparently as much ability remain in obscurity is an interesting one to solve. Thousands fail to achieve what they desire, as they lack either singleness of aim, adequate perseverance, determined will or sound judgment, or instead of mastering circumstances they permit circumstances to master them."

A writer on the mission field points to success in leadership in these words:

"If one would be a leader of men, it is necessary that he possess three qualities. First, the true leader of men makes himself one with those he would lead; he is willing to spend days and nights in dreary drudgery and ever identifies himself with his followers. Their joys are his joys, their sorrows his sorrows. In this way he learns their defects, and helps them to overcome them.

"The second great quality of leadership is the readiness to do drudgery. 'Blessed be drudgery.' There is no royal road to leadership. One who, while others are sleeping, steadily thinks out his plans of action, fits himself for being a leader by a close connection with reality. When he has found out what is practical, he sets himself with care to the translation of his dream into reality. The most successful missionaries in India are the men who have willingly and unshrinkingly given themselves to detail.

"Third, the aspirant for leadership may have every other quality in high degree, but if those he is endeavoring to lead doubt his sincerity of purpose he is fatally handicapped.

"The Christian missionary, owing to the necessities of the case, is a leader. To him numbers of men look for leadership every day of their lives. These learn what they know of higher ideals and Christian truth largely from his life, much more from his life than from his teaching. It is the missionary who, having gone to the school of Christ, is filled with love for his people, is willing to work and pray in his study when all around are sleeping, is transparently sincere in his dealings with men, that becomes the accomplished musician who can draw sweet and undreamed-of melodies from that stormy harp whose strings are the heart of man."

POWER IN THE CHINESE.

By Rev. George A. Stuart, M.D.

THE Chinese have ever been a dominant race. That they are a wonderful and unique people, is a fact that is constantly being re-attested by careful study of their literature and civilization. The fact is readily established, that their authentic history reaches back to a period quite as early as that of any people or race; and their legendary period is found to be consonant with, or even preceding, that of the cradle-races of southwestern Asia and Egypt. At some time in the dim past, long prior to the period of the earliest of these legends, the progenitors of this race settled in these great fertile valleys and plains to the east of the Himalayas, and laid the foundations of a civilization that has

survived the rise and fall of empires. The personal heritage which these ancestors bequeathed to their descendants was a robust physique, a philosophical mind, a reverence for the higher laws, patient industry, and perseverance.

Some one has said that the Chinese belong to a decadent race. Hundreds of years ago they gave their language and philosophy to Japan and Korea, conquering these people by their civilization, instead of by arms. In the XIII Century, when Europe barely held back the Tartar hordes by force of arms, so decadent were the Chinese that they accepted these Mongols as their rulers, and gradually absorbed them into their social system, at the same time enjoying one of the golden periods of Chinese history. And at the present day, so decadent are they that they are found going to every clime, working under every sun, and, under conditions the most trying and unsanitary, even in semi-slavery, by their industry, patience, and perseverance, doing the work of the world, under conditions in which they find no competitors.

Faithful to their heritage, they go adapting conditions as they find them to their peculiar ideals, and amalgamating their environment with their civilization. True, their ways are not our ways; their manners and customs not as ours; their civilization not our civilization. But that is no sufficient reason for wholly condemning it, or insisting on substituting Western civilization for it. Rather should we give full credit for the virile and the good in Chinese civilization, and study how we may best aid in injecting into it the Christian ideal. To mention only one feature of this system in its results upon life and character, where do we find any one more exquisitely courteous, in all of the best elements of that term, than the cultured Chinese gentleman? The superficialities of politeness, as judged by Western standards, are not by any means all included in his code; but that civility, urbanity, and self-possession which mark true courtesy are present in a degree unsurpassed by any other race. That this courtesy is heartfelt, is just as true of the cultured Chinese gentleman, as it is of the cultured Caucasian of whatever nation. Dignified and with strong convictions, he can word a refusal with as much suavity as he can grant a request.

China has been forced, willingly or unwillingly, into the great commonwealth of nations and races. She must perforce, in a greater or less degree, adopt the modes of thought and the methods of the varied peoples with whom she is brought into contact, and adapt these to her own conditions and needs. She has been slow in realizing this fact. All of the forces of Christendom represented in China, and especially the missionary body, have been for long years strenuously striving to impress upon this people the necessity of coming out of their seclusion and coming into relationship with the rest of the world, if they would secure their truest good. The effort has been made to show them that not only "all within the four seas are brethren," but also that "God hath made of one every nation of men for to dwell upon the face of the earth." In no country has the Christian missionary propaganda been so humanitarian and institutional as in China. Hospitals, schools, exhibits, museums, libraries, presses, and reading rooms have employed the time and labors of the larger part of the forces sent out for the Christianizing of this people. The necessity for a new learning and a new life has been inculcated by all the forces, diplomatic, missionary, and mercantile, of the Western nations coming or being sent to this land. Success has finally crowned these efforts. That phase of the work is accomplished, and China is fully awake. Though varied are the activities of reform, the primary work must be educational. So it is not surprising that the first and most felt need was the inauguration of a new educational system for the Empire. . . .

Chief of all, the Christian school remains the training ground of the Church, for the forces that are to wage the spiritual conquest yet to be carried on against idolatry and the emissaries of evil. Whatever form the campaign may take, or whatever implements of warfare may be needed, the preparation must begin in the school, and can only be effectively carried out in the Christian school. The Church in China throughout her whole future history, until He comes whose right it is to reign, must maintain these places of drill and discipline for her recruits. It will be a happy day when our present plants can be handed over to the Chinese Church to be used by indigenous forces, employing methods developed and adapted by themselves for the conquest of this land for Christ. But this prospect should impel us to plan all the more carefully, and extend our work all the more widely, in order that when the day arrives for the change, excellent foundations shall have been already laid, and broad views of Christian education shall have been inculcated. Our schools, when that time arrives, should have attained as nearly as possible to the Christian ideal.

REAR OF WELLS WILLIAMS PAVILION AND STEVENS MATERNITY

FOR MISSION BANDS.

IN OUR HOSPITAL.

By Dr. Elizabeth Reifsnyder.

FOR the past month, or more, we have had with us in our Margaret Williamson Hospital the dearest little girl. She was in the "Helen E. Brown Shut-in Society" bed, but I question whether she had ever been "shut-in" before. She took to her bed most kindly, and never a complaint, taking her medicine without a struggle, no matter how bitter. One day she said to her father, who came to see her very often, "If you do not think the medicine is bitter, just taste it." She was always so glad to see one; always wanted to hold one's hand in her two little ones, and would smile sweetly. Even strangers coming into the Ward were touched by her loveliness.

Would you like to know who she is? I will tell you. When I came to China, now almost twenty-six years ago, this little girl's mother was a pupil in our "Bridgman Memorial School," and was about ten years old. How well I remember this little girl, who was educated in our school, and after leaving taught awhile, then married a Presbyterian minister, and now has the most lovely family of two sons and five daughters, and is one of the loveliest of mothers, beautiful within and without. When this mother came to take home the little daughter that had been with us, and brought with her two other beautiful daughters, I could not help but think that if the "Bridgman School" had done nothing more than send out such a lovely Christian as this mother is, it had accomplished a great work for the cause of Christ, and a very great deal for China.

In the "Maria N. Johnson" bed is one who has been with us several months, and I think of dear Mrs. Johnson as I sit and talk to this patient who was a patient and was ill, when Mrs. Johnson was in fairly good health. This patient has had many and varied ailments, and being a case of grave hysteria, much patience has been needed in caring for her. Helpless as an infant, thinking she had no strength in hands or feet, she has by degrees been made to use her hands, and can with a little help walk on to the veranda, where she grasps the railing and walks up and down so many times, after which exertion she sits in the sunshine. This

patient is a Christian, and not a day passes that she does not say "Thank the Heavenly Father; thank the Doctor."

While I have told you of some of the Christians it has been our privilege to care for, the great majority are "without God and without hope," as you know only too well. Those who remain with us any length of time cannot but get some "knowledge of God" to take away with them, and as I often say to them having this knowledge, their stay with us has not been vain.

The month of May was a "record" one as regards daily patients; over six thousand eight hundred were seen at the Dispensary alone. May is usually a full month, but this year there were almost six thousand in April, and as I often remark, we have no time to be lonely.

AN INDIAN GIRL'S SCHOOL-DAY.

By LILLIAN NORTON.

WOULD you like to know the life of a little Indian girl in our Cawnpore Orphanage for one day?

If it is in the hot season, she dresses, reads her Bible, makes her bed, eats her *chapati* (Indian bread) and is ready for school at quarter past six in the morning. When the bell rings, she goes to her place in the dormitory where all the children gather, and, forming into line, marches into the school building. After singing and prayer and roll-call, she goes to her class-room for the lessons of the day. First comes the Bible lesson, and she usually knows her Bible so well that some little Western girls would be very much surprised if they could listen. This is followed by other lessons, reading, writing, arithmetic, history, geography, Hindi, Urdu, and, if she is old enough, she studies English, too.

At nine o'clock she has her breakfast. When the bell rings she gets her plate, and takes it to the big dish, where in turn she is served with her rice and *dhal* (Indian grain). Then after grace she sits on the ground in her place, and quietly eats her breakfast. When all have finished, a hymn is sung. Then she washes her plate and puts it away, and at ten goes back to school, and continues her studies until half-past twelve, when school is finished for the day. She is given another *chapati,* and then goes to her bed for an hour's rest during the hottest part of the day. At two o'clock she goes to the sewing class, as each girl makes her own clothes, the older ones helping the little ones.

At three comes gymnastic drill. You would like to see these girls, divided into three sections, according to height, for their drill. The larger ones swing clubs very nicely, the next ones have drills with dumb bells, skipping ropes, wands, and the smaller ones with their hands and feet. One of the older girls plays the piano for all these drills. She is soon going away to learn to be a teacher, so she is teaching another girl to take her place.

At four the study bell rings, and our little girl takes her books and making herself comfortable in her place on the floor, prepares her lessons for the next day. If there is anything she does not understand she may ask the teacher who is in charge of that hour.

Five o'clock brings dinner time, after which an hour is spent either in taking a walk or going to meeting if it is a meeting night, and after another hour of study, she goes to bed.

If it is her turn to help with the cooking, she gets up at three in the morning, for although six girls are cooking at a time, it takes a long time to make enough *chapati* to last all day for a hundred and thirty girls. Her turn is for a week at a time.

Now you have heard something about this girl's life on a school-day. Some other time you shall hear about what she does on Saturdays and Sundays, and perhaps how she whitewashes walls in house-cleaning time, and does many other kinds of work. If you knew the strictness of the *caste* system in this land you would understand what it means for these girls to do all kinds of work themselves.

We know you are praying for these brown sisters of yours, and you may be assured that they too, do not forget to pray for you who do so much for them by your gifts and prayers, and love and sympathy.

Allahabad: Miss May writes: A little girl was brought to us by one of our teachers. A year before, she strayed into one of our schools, as her mother had been working in a brick kiln close by. During the winter the mother died at her village, and the little girl found her way back to the teacher who had been kind to her. We have sent her to our Cawnpore Orphanage. Would any one like to undertake her support?

The Spring examinations are always difficult in the school work, as the children in high caste families do not find it easy to rise in the early morning, and those of the lower classes are kept busy in carrying meals to their fathers and brothers in the fields.

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from August 1 to August 31, 1909.*

ALLAHABAD, INDIA.

N. J.—Newark Aux., Mrs. R. H. Allen, Treas. Day School, 50.00; collected by Miss Merry, Miss Depue, 1.00; special for "F.," 5.00,	$56 00	
Mich.—Detroit, Miss N. Gutekunst, for Miss Bertsch,	5 00	
Total,		$61 00

CALCUTTA.

Mass.—Dorchester, Mrs. Walter Baker, Mem'l Band, Miss E. B. Sharp, Treas. Mrs. M. B. Means, for Gardner Mem'l School,	$20 00	
N. J.—Newark Aux., Oak Ridge Miss. Band, for support of Rachel, 40.00; Mrs. R. H. Allen, for orphan, 25.00,	65 00	
Mo.—St. Louis Aux., Mrs. S. W. Barber, for Sarah,	10 00	
Total,		$95 00

CAWNPORE.

Mary Avery Merriman Orphanage.

Mass.—Lowell, Y. W. C. Ass'n, Mrs. B. H. Wiggin, Treas., for Punnia,	$15 00	
Conn.—Westchester, Mrs. M. M. Dodge, for Jennie, native teacher,	10 00	
N. Y.—New Brighton, Mrs. J. J. Wood, Parbulia,	2 00	
Pa.—Lampeter, Miss M. L. Herr, for Ratau,	15 00	
Total,		$42 00

FATEHPUR.

N. J.—Scotch Plains, Mrs. H. S. Fullerton, for Sarat Chaudry,		$15 00

JHANSI.

Mary S. Ackerman Hoyt and Maria Ackerman Hoyt Hospitals.

N. Y.—N. Y. City, Dr. J. Ackerman Coles, for surgical appliances for Maria Ackerman Hoyt Mem'l Hospital, 211.25; Estate of Dr. Ezra P. Hoyt, J. A. Coles, M. D. Ex., 150.00,	$361 25	
Mich.—Grosse Pointe Farms, Mrs. Edwin Lodge, for nurse,	50 00	
Mrs. Henry Johnson, Mem'l bed, Mrs. J. E. Johnson, Ossining, N. Y., 5.00; Friend, 1.82,	6 82	
Total,		$418 07

SHANGHAI, CHINA.

N. Y.—N. Y. City, In Memoriam toward erection of Edwin Stone Hall, Bridgman School.		
Total,		$1,250 00

YOKOHAMA, JAPAN.

Conn.—Guilford, Lily Band, Friends per Mrs. F. E. Fowler, for Aki Yamaguchi,	$12 50	
N. Y.—Alfred, Mrs. A. M. Burdick, Prescott scholarship, 50.00; Miss S. B. Hills, In Memoriam; Mrs. Sarah W. Hills, for Bible Reader, 60.00; Miss Julia Van Vorst, salary Miss Loomis, 300.00,	410 00	
Total,		$422 50

GENERAL FUND.

N. Y.—Brooklyn, Mrs. S. T. Dauchy,		$50 00

JUBILEE FUND.

Conn.—Mrs. E. A. Clark, 5.00; Miss Mabel Clark, 5.00,	$ 10 00	
"For the Jubilee Fund, from R. H. A.,"	2,000 00	
Total,		$2,010 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. E. W. Lewis, 3.00; Mrs. Geo. Wishart, .50; Mrs. Whitehill, .50; Mrs. Blanchard, .50; Mrs. Calvin Patterson, .50. Total, $5.00.

SUMMARY.

Allahabad,	$61 00	
Calcutta,	95 00	
Cawnpore,	42 00	
Fätehpur,	15 00	
Jhansi,	418 07	
China,	1,250 00	
Japan,	422 50	
General Fund,	50 00	
Jubilee Fund,	2,010 00	
LINK subscriptions,	5 00	
Total,		$4,368 57

MARGARETTA WEBB HOLDEN, Asst. Treas.

Legacy Estate Ellen M. Bryant, July, 1909.....	$100.00
Legacy Estate Catherine A. Ransom, July, 1909.	500.00
Interest and dividends, July, 1909	745.25
Sale of Atchison, Topeka & Sante Fe Rights.....	12.37
Interest and dividends, August, 1909	489.58
	$1,847.20

JOHN MASON KNOX, Treas.

PHILADELPHIA BRANCH.

MRS. WM. WATERALL, Treas.

Interest on Miss Peters' Fund.	$45 00

DONATIONS FOR MISSION STATIONS.

Allahabad.—N. Y. City, Mrs. E. C. Mercer, large dressed doll; N. J., Fanwood and Scotch Plains Woman's League, Mrs. H. S. Fullerton, box. Pa., Johnstown, Dr. B. T. Caldwell, box of drugs; Phila. Br., box for Miss Wishart.

Calcutta.—N. Y., Brooklyn Br., doll for Shadomini, Primary Class, Bedford Pres. Ch., Mrs. Delevan Pierson, playthings; N. Y. City, Mrs. Davies Coxe, box of dolls; Lockport, Calvary Bible School, box for Mrs. Ada Lee, value $30.00; N. J., Morristown, Proudfit Band, box, value $75.26; Princeton Br., box; Scotch Plains, Mrs. H. S. Fullerton, box for Miss Costellow; Pa., Germantown Aux., two boxes, value $62.91; Mo., St. Louis Aux., Mrs. S. W. Barber, box, value $76.00, also Bibles and other gifts; Wis., Milwaukee, Miss Strong, large package.

Cawnpore.—Mass., Boston, Trinity Ch., Miss Paine and Miss Dix, box, value $33.89; Dorchester, box for Miss Norton; N. Y., Albany Br., box, value $64.58; Brooklyn, Mrs. Fred Gardner, package; Mrs. C. H. Demorest, gift for Dhumia; Pioneer Band, box; Ch. of Pilgrims, box, value $60.00; Cold Spring, Hillside Band, box, value $10.58; N. Y. City, Mrs. L. P. Halsted, doll; N. J., Cranford, Mrs. Robert Rindell, package for Grace; Morristown Aux., box, value $46.50; Newark Aux., Mrs. P. H. Ballantine, box, value $117.00; Pa., Germantown, Ch. of Atonement, box, value $112.29.

Fätehpur.—Mass., Boston, for Miss May, box, value $25.00; Dorchester, two boxes, Miss Todd, value $55.25; Miss Jones, box, value $55.96; N. Y., Brooklyn, Miss M. Patterson, box for Dr. Mackenzie, value $20.00; Miss Leavens and Miss Littell, 12 sheets, 12 pillow slips, one bed spread; Mt. Vernon, Mrs. J. Grandpierre, small box for Dr. Mackenzie; N. J., Elizabeth, Miss M. I. M. Moore, scrap and cards; Morristown, four boxes for Miss Owen; Scotch Plains, box for Miss May.

Jhansi.—Mass., Northampton, package for Miss Fairbank; N. Y., Brooklyn Br., gifts for Dr. Ernst; Dobbs Ferry, box for Miss Fairbank; Geneva, Miss Lathrop, small package; N. J., New Brunswick, Hospital supplies; per Phila. Br., box, value $106.00.

China.—Mass., Beverly, box for Miss Johnson; N. Y., Brooklyn, Mrs. J. P. Allen, old linen; N. Y. City, Miss A. A. Woodburn, cards and pictures for Miss Irvine; Pa., Germantown Aux., box, value $18.42; Phila Br., box, value $125.00; York, Mrs. Seacrist, 100 dolls for Dr. Reifsnyder.

Japan.—Conn., Norwalk, Mrs. H. L. Southmayd, package; N. Y., Walton, Mrs. C. C. Moore, pictures and cards; N. J., Morristown, Y. W. Miss. Society, South Street Ch., package, value $3.50, for S. S. at Izaoo.

SHANGHAI, CHINA.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stainslaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Mission-
Ruthby B. Hutchinson— } ary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band." California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— { Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Beds—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— { Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey— } Anthony Dey.
Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
Hannah Edwards Forbes— } Miss H. E. Forbes.
Adeline Louisa Forbes— }
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown— } Ellen L. A. Brown.
Caroline Elmer Brown— }
Maria Robert—Miss L. P. Halsted.
Zalmon B. Wakeman Memorial—Mary F. Wakeman.
Bethune-McCartee Memorial—Mrs. Peter McCartee.
Mary Finney—Mrs. J. M. T. Finney.
Concord (N. H.) Branch.

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FÄTEHPUR: *Address:* HASWA, U. P.: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

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ARTICLES SUITABLE FOR CHRISTMAS GIFTS TO THE JAPAN SCHOOLS.

Dressed dolls, boxes of notepaper, boxes of lead-pencils or colored crayons, penknives, handkerchiefs, paintboxes, games which do not require a great knowledge of English, toys of almost every description, bright colored ribbons, short lengths of silk (1 or 2 yds). These should be new as soiled articles and broken toys cannot be used as gifts.

LIFE MEMBERS

The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.

RUDOLPH LENZ

PRINTER

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NATIONAL UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MR. JOHN H. CONVERSE, VICE-PRESIDENT E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

A PATRIOTIC WORK

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"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."